

M1543
Saturday, March 1, 1969
Barn Lunch & Coffee
And
Sunday, March 2, 1969
Barn Lunch

Saturday Lunch

Mr. Nyland: Yea? Recording?

Person: Yes, sir. I think so.

Mr. Nyland: The tape—really?

Last night I said something about Work regarding newcomers, or what one could use as explanations of Work for them, or for those people who did not know very much about it; and I think we will continue on Fridays to talk about very simple and pertinent subjects so that then, having in mind Group leaders or anyone who is interested to disseminate Work to others, so that perhaps it can be of a certain value to them.

What I would like to say now, since we are at the Barn, is a little explanation of the Activities in a general way. And I hope you will understand that ... because, we are naturally a little different from having commercial aims. Is ... the emphasis for us is on inner Work. It is not primarily on what we are on Earth as a necessity of improving further on Earth, than only to the extent that that what we want to do and what we do in ordinary life should help us to Work on ourselves. So in that light, you have to consider the different Activities in which we are engaged and the ‘spreading out,’ as it were, of that what is Work in a direct application to conditions in life. And when you look at the Sound Workshop or the Railroad Store or the Amity Store or all the different things that we now have—and gradually we probably will extend, and I hope also in the different Activities that we can deepen it—that still you have ... you must remember that it’s not a question of making money. That, I believe, belongs to

ordinary life. It does not belong primarily to us. It would belong to us after we leave the Barn and then are on our own and living then in ordinary life without any particular contact with the Barn, but when the Activities are connected with it then they have to have the coloration of that what we want and what we try to aim at while we are here. So for that reason, whatever may be required as an investment of getting certain things started and the people who are interested in it and have to spend their time that way, they are entitled to a return on that investment and a return as a result of whatever they sell or make to live—and to live, I call it, ‘decently’—but I’m not particularly interested that they make money, and I’m not even interested in the repayment of such investments. Because they came out of the general fund and it doesn’t matter how much money you have spent for the acquisition of the Hotel or certain other things that we are busy with—all of that can go simply as the general expense without ever being repaid.

Also I think that that what is the requirement of an Activity in order to retain the connection with the Barn can be expressed in a certain form of money; so that those who are responsible for the business are reminded that the Barn has helped them to set them up and is, of course, constantly interested in what happens. So for that reason I made an arrangement already for some time, that whatever there is as investment stays as a sum that we look at every once in a while, and if there is any possibility in the growth of the Activity—that there is, let’s say ‘extra’ money that need not be reinvested or need not be used for the business as such and for maintaining it—that that as a form of 10 percent can be used for repayment. But I am not at all insisting on it, and I only want it to be kept in mind—that that is a normal condition that one could expect, even in ordinary business life.

The question of being in contact with Work at the Barn is expressed in the 10 percent which goes to the general fund for the maintenance of the Barn and to pay for certain things that we need here as lumber or repair or whatever is necessary. That 10 percent and the other 10 percent represent 20 percent of a gross income—that is, the total sales or whatever the Activities can yield—and that the person who is in charge of that should use the 80 percent in order to pay for the expenses of the Activity, and whatever is left can be his or her own. And I think it ought to be possible to bring Activities, of the variety in which we are now interested, up to the point where it can become in *that* sense self-sustaining.

But the emphasis of these Activities is on Work and it is not on machinery, so there is very difficult ... it’s very difficult to draw a line. Because if I say I want to saw everything by hand it

might take quite some time, and perhaps I should use the power saw when it is a little bit more convenient; maybe sometimes I want to make a thing and use screws instead of nails and there are other factors that will determine if I can use a snow plow or I have to use shovels, so the other factors that come in always have to be considered in the light of what is required within a certain length of time when it is necessary to do certain things. When you are in a rain and you want to wait until you have sewed up all pieces of cloth to make a tarpaulin to sit under, I think it is a little dumb. And whatever is on one side of the scale—to do everything by hand—and the other side of the scale to do everything by machinery, in between there is a certain place; and different probably for different Activities, but nevertheless one does not want to lose sight of the fact that we want to acquire a dexterity and that human labor is required wherever it is possible.

So when this question came up about bread baking at the Amity Store, one can say it would be awfully nice to have a big, nice bread-kneading machine which could turn out hundred loaves a day. And assuming for a moment that you actually could sell it, it would take away a great deal of work and also Work on oneself; and instead of having people acquire a dexterity of how to make bread and being at the Bakery and volunteer for that, or even being paid for the time spent—also reasonably—that we put in there a machine which costs a certain amount of money and that is not the consideration, it would take away opportunities, and from that standpoint I think it would be quite wrong.

One can have all kind of criticism about it; that such a machine not only will turn out hundred loaves of bread a day, you would have to sell them and if you don't sell them you're stuck with them. And, the machine won't run every day. Because, you won't sell a hundred loaves a day every day. And then it starts to smell a little bit too much of commercialism ... because, *why* sell a hundred loaves of the same kind each day. The value of the store in Amity, the way I see it is variety; to offer to us or to an outside public a variety of different things, partly made by us and partly not easily obtainable in the regular supermarket. And for that, I think there is room, there is place. If you look at the Bookstore, it is not just to sell books. It is to find a certain taste for people who are interested in certain kinds of books, and *that* should be sold.

Now, if it proves that you need something else in order to become—for oneself or whoever handles it—a pot boiler so that you have some kind of a cushion from which you then can the enter into the rare book field or special esoteric knowledge books or things of that kind, that you don't have to sell paperbacks or cheap magazines... You see, there is a certain aim that has to be

involved in that. When we talk about electronic machinery of the store it is also the question of repairs which can help maintain the store, but it is not necessary for us to duplicate a certain discount outfit where you can find everything, and where everything is based on how much money you can save. I think the emphasis there is to furnish in such a store—with whatever we have and whatever we can produce as brain—something that really is you might even say an ‘improvement,’ or the combination of certain electronic amplifiers and the rest in such a way that it becomes desirable for certain people to have it, and in addition to that use cabinets or that kind of furniture in order to sell them better.

It will take some time before we start to understand how to do it and in what direction to go; and that it will require sometimes perhaps quite several months or maybe a year, and that during that period it is a question—will we continue to maintain it, does it show any particular form of life that afterwards can start to blossom out—and I, for one, am quite willing to go as far as we possibly can to help finance such Activities from of the general fund.

And this is the reason I mention it. Because you must know that the general fund is all of us together. It is not anyone’s money in particular—although there are people, when they have a little extra they feel that it is necessary to help maintain this kind of Work which is of benefit to a variety of people and for which they, who might have a little extra, feel a responsibility because they to some extent have profited by that.

It will take a long time of research, for instance, to get the printing plant in operation. And we’ll have to do all kind of things together, and the chances that we don’t know exactly how to work with each other of course are great. Because, where are we from: From all kind of different levels of society and all kind of different idiosyncrasies; and we are thrown together because of a certain aim which is you might say a ‘human’ aim for which to develop, but it has nothing to do with what we are in ordinary life; and for that reason it is so difficult sometimes to try to distinguish between that what takes place between ordinary people even if they are interested in something that is of their inner life, and those who could devote inner life and the energy spent on that for the sake of wishing to operate further in *that* sense. And therefore it takes patience before we make that kind of an adjustment for ourselves, so that we can work together with a capital ‘W’ and also work together in just the ordinary sense of the word.

The patience always has to be paid for and the emphasis has to remain fair, and one should not be bamboozled into wishing to have something in as short a possible a time in order to

eliminate all kind of suffering. Suffering is sometimes extremely useful. When it has to do with people who rub up against each other and cannot understand each other and in ordinary life would simply leave, here we are to some extent united in some kind of a bond of fellowship; and it may not be always very clear and sometimes it may give you hateful feelings, and at the same time when you remember what one is engaged in for oneself and that your aim is an aim of your inner existence and not of the outside world ... and that the outside world has to be used for that aim, therefore you cannot too soon run away from something that is a little disagreeable for you.

You must persist. You have to have that kind of stick-to-it-iveness. You have to have that kind of a character—that you want to find out. Sometimes we call it ‘wrestling with the difficulties until one is blessed. And you have to look at the totality of the activities in which you are more or less engaged in—and sometimes a little more and sometimes less, sometimes deeper in one direction, sometimes temporarily almost hibernating until another occasion occurs where it can start again in its life—all of that has to be taken as a whole. And whenever you happen to think about that what is your duty, try to think also about the duties of other people and to see what they are trying to do. And again and again this question of honesty with your mind and sincerity with your heart, has to come into all kind of things that you consider that you are engaged in and in which you want to find yourself; so that you, then, to whatever extent you are able, you can participate in the Work of someone else and that you actually can care for those who are Working because *you* are Working, and on that kind of a basis I hope that there gradually will be the diminishing of criticism of each other.

If we are ninety-nine percent mechanical, that is the one thing that you should remember. And perhaps it is better sometimes to remember that kind of mechanicality instead of hoping for the existence of God in your life. We are still very simple human beings and we are still crawling, and we are still making all kinds of attempts and all the time we are slaughtered in our efforts. And we know how difficult it is and we are not such fools, but that what is important for us is to cement a certain relationship between us, a little foundation which you can call the foundation of the Activities of the Barn in general and that is, for all of us if we possibly could become that way, an example which you could rely on and come back to, and from which you derive benefits; so that in the Activities you derive the benefit from the trunk of the Barn, and that when you spread out in the branches and have contact with ordinary life, that perhaps there will be some kind of fruit. When you can come to the resultant of a fruit in your Activity, then

maybe you are ready to leave and go in the outside world, and then it is your task never to forget His Endlessness.

So, let's Work together in a very simple way. Because no big words are necessary, and no particular explanations and no lengthy discussions. Particularly when we are here we do, we just do intelligently and we mind our own business; and when it is in contact with each other then we also mind the business of someone else, *provided* it is put on the basis of all of us having an aim that we can understand.

Have a good afternoon.

Saturday Coffee

Mr. Nyland: In the olden days I used to know it myself, but I have forgotten all about it. There is—no more—'vacation' in my vocabulary. I think as soon as you know what it is to have vacation of your breath, maybe you can understand what vacation *really* could mean. I don't think there should be any vacation. There is a danger, of course, that one becomes too monotonous in what you have to do when you go to an office every day; so for that reason they give you a chance, not to have a vacation but a change of scenery and you can go and camp somewhere.

I don't think a person as a Man ... is not entitled to vacations. He is entitled to a change of his activities and in order to keep alive you may have to change your interests, but a Man never should be inactive and never should be lazy. And when vacation very often is that you don't have to do your regular duties, you should find at such a time exactly that what you have always neglected.

There is pressure on a Man. Maybe sometimes he doesn't like the pressure and sometimes he lives ... and he would like to live by himself; and sometime he doesn't want any other person to affect him ... and sometimes that what is affecting him affects him too much and then he wants and he looks and he hopes that that will be taken away from him and sometime he thinks that God can help him in that sense, I think it's all wrong. I said something last night about the question of overeating regarding Work. That isn't that at all. It is simply that you cannot digest, but you never overeat. Because you never feel psychologically fed up and that you are sick. You just don't take; and you turn around and you close your ears and your eyes and you can become engaged, very definitely engaged in what you wish to do, and now this idea—that there is that kind of an influence constantly acting on you—is really not true. It is simply because that

what is within you is not strong enough to counteract any kind of an influence; and the answer is not to remove the influence, the answer is to increase one's wish and strength within oneself. If the three centers are not evenly divided in Man, there is not a question of reducing one of the centers which happens to be predominant. The necessity is to bring the other centers up to par; where then the harmony will take place, not at the expense of one center but because of the increased activity of the other two, or even one.

This is the problem of Man: To find his place and to find in his inner life—there, where he belongs and that his inner life can furnish for him—the place where he can be at peace and then he can Be, and then allowing whatever he wishes; as if he lives in a house when he opens the door and a window, and it is up to him to open it as much as he will allow himself as much fresh air as you want to have come in, as much as you wish to close up ... whatever it is that you wish for yourself to withdraw from the world; but the purpose *always* is to build within yourself something that becomes more permanent, so that when you go out you will remember the permanency of your house.

This is really the main and the important problem of a Man: That in ordinary life he remembers; that when he is in the dark he remembers light; that he is, when he is a human being that he remembers God; so that that starts to have a function in his life and he is not staring himself blind on the suffering of himself in ordinary life. He is of two kinds, and the bad thing is that the other kind—that what he really is—is never developed well enough to counteract any kind of an influence from the outside world. And the outside world simply goes on and on and on because it is a juggernaut that simply crushes you if you let it, but when you see it coming like a steam roller sometimes you can get out of the way, sometimes you can even strengthen yourself so that not even the weight of a steam roller will break your bones.

This is strength in a Man. This is his character. This means that he stands in the midst of whatever happens, and he is still there; and mostly his particular emotional quality, because that is the feeding line that he can rely on; because God can help him when he wishes, when he honestly asks “I wish to be helped,” “So help me God” I stand in this.

You remember, those were the words of Martin Luther: “I cannot do anything else, so help me God this is what I had to do.” That was his statement when he pinned his particular dissertation on the door of the cathedral in Worms which caused, you might say, the ‘beginning’ to Lutheran faith. Such people were men because they could stand up in the midst of all

whatever we call ‘suffering’; and they could hide it because it was within their life and they could make an appearance to the outside world still to be relied on regardless of whatever took place within themselves; that they had strength and that kind of strength that was feeding them and whatever happened to the outside world, they could return to the inside and for a little while commune with God within and ask Him questions and find out “What will I do now.” And God can tell nothing than only be silent; so that finally out of that he said “I better be going, because I know You cannot help me but I must rely on that what I have already.” And at that time God will nod His head and He will not say anything, but He will show you His approval: “Go out, and you will know when you face it.”

The trip will be at the end of this month. I do not know exactly the date. First stop will be in Pittsburgh. But the totality of the trip is a little different from what we have done before. I would like people to be free; to drive as they wish and to make little excursions if they wish, and to be by themselves and to arrange among themselves what they want to do and with whom they want to travel. And I do not want to be the boss who simply assigns certain things to certain people. You are on your own. There is one meeting place: Santa Fe. At a certain time I would like to have that as a little resting place and invite them—persons from the West Coast—to come and perhaps meet them. And perhaps some people can only go to Santa Fe and then must return, and whatever it is, we assemble there. And there will be indications of where some of us might stop over at some kind of a place like Pittsburgh, or perhaps Osceola, or maybe in Dallas, or Memphis, or whatever is on the way until we finally reach Santa Fe. That is the main thing. We take a trip from here to Santa Fe, and then we go to the West Coast.

Each person will be free. At a certain time you can come to where we might be—or some of us will be, particularly regarding meetings—but it is not required. You don’t have to appear. Don’t think that you under any obligation on the trip to Santa Fe, to have to appear in Memphis simply because I happen to be there and I want to talk to a few people. You can—of course. You are welcome, but you don’t have to. No obligation. That kind of freedom.

The one thing I ask of you is to go to Santa Fe, where we will meet and where we will talk, and we spend a little time with Tom and Julie. Because I think they need it. They need a little bit of strength—or certainty, assurance—for themselves so that they feel we are with them. They were with us. They have a hard time. Of course, naturally it is right they have a hard time. They have to form themselves; they have to take responsibility for themselves and they have to

see what they can do there, if that ultimately could even become a center of activities—which I hope it will, and I believe it has the possibility for that.

And then after Santa Fe we can go again in any kind of a direction, ending up somewhere—San Francisco, dividing our time between that, Seattle, Eugene, Medford, maybe Palo Alto, maybe Berkley for a little while, Los Angeles—I do not know and I do not care at the present time. We will be at the Land, for those who can, come. Come. Come, talk about Work. Get inspiration. See what you can do for yourselves. See what you can extract from it. That's the whole purpose of the trip: To find out for yourself what you are, and to run up against difficulties and different kinds of conditions that you cannot anticipate and you don't get when you stay here at the Barn, even if your car gets stuck once in a while. It is a different thing. But you also have to have freedom; because if you have that you will have initiative, and with that you will face life in a different way—different from being protected.

You are so protected here. When you are on your own, that's your world. How will you spend the day when driving. How will you spend the day after you get to the place where you may want to put up a tent. What will be the way when there will be snow or rain, or difficulties or cold. These are the things you can find out.

So we'll make a little itinerary. We will also say the requirement for that kind of a trip is, try to have at least enough money. Not too much. Make some on the road if you like, make some on the West Coast. Have a car that is rather decent, that is at least more or less reliable. See what you can do—if you can afford it, how much can you afford. Don't be stupid. Don't incur any particular debt because you want to go on the trip. That is not necessary. Make it now if you can.

side 2 [Laughter] And now John looks at me and he says you have to say some more because I turned it over. Now this time I fool him. I've said enough, and we probably will say more about the trip as we go along. If you have ideas, if you have anything that you feel that we overlooked or that you feel is necessary that could be helpful that you, in thinking about it you will feel ... or when you cannot do this or that or whatever trouble or difficulty that you are in that perhaps can be solved mutually, in some way or other let's be open.

We are here as a Group. We are just ordinary human beings trying you might say, to 'get along.' But you have to help each other. If I have an extra dollar, you can have it. You know, we must share. You must not keep things only to yourself. The time to share, it is now. Not

until someone dies, or leaves you. You have to show now that you are alive with your feelings and dare, with reason, to know when it is right and when it is wrong. You have to be the judge. You cannot overpower a person. You cannot apply that what *you* think is the only way to someone else, assuming that the other person must understand *you*. You cannot impose, but you must be open in showing “This is me.” And I don’t care even who knows it, because I am not ashamed of what I am. When I Am, honestly why should I be ashamed. Because I cannot even be ashamed in the eyes of God when I am honest. That kind of a feeling. That kind of solidarity. That kind of having a mutual aim. That kind of a wish to understand when you get into an argument and you cannot win it. Or that you are in the midst of a tape, listening “There he goes again with the same old story and I am so sick and tired of myself, somehow or other I ought to shut up,” your prayer is, “Please God, make me shut up,” and I assure you, He will hear you when you say it in that way.

So, I’ll play a little bit then. Now you can turn it off. And we drink again to our afternoon and all the opportunities that you can find if you look for them.

Sunday Lunch

Mr. Nyland: It’s running?

Person: Yes, it’s ready.

Mr. Nyland: Huh?

Person: Yes.

Mr. Nyland: Good. So, with the snow on the ground and the sun getting higher and higher, we have to think of the garden. If anyone has any particular suggestions, ideas, and so forth in mind of what we ought to do—both flower garden, lawn, and vegetable garden—will they please talk to Steve and David. Because they will be the vital points through which these kind of activities will have to take place; and also in connection with those who go on the trip they of course will not be here, but it is the time when we have to think of the garden very much. The month of April, it may be a little bit too early and this kind of section of the country I don’t know ... and it not a question of planting, it’s a question of preparing. They have to figure on the road, what is the best thing to do to approach both here and the house. They have to see what to do with the parking here, to what extent we can make a good parking lot so that all the cars can go to the left side, and leave the right side free for being able to pull out and get out of the parking lot individually. We will also have to start with seedlings, partly in a cold frame partly in the houses

of different people who have heat or have little boxes to plant seeds in. And all these kind of things have to be regulated or more or less organized, and now's the time to think about it: Those who have any connections with seeds ... where they can get seeds that are still good, more or less wholesale; those who have any particular kind of flowers that they would like; where will the flower beds be and how will you arrange them, and who is a good horticultural architect.

I would like you really to feel that this kind of a activity belongs to all of us, and it not just a matter of leaving it to a gardener. Because a lot of work will be need if we want to have a nice looking place. And so that when people do come and look at the Barn, they see that there is something that is actually happening; the way it ought to look, not only attractive but an indication of Work, that one knows that people who are living here are interested in the maintenance and are interested in making something out of this place; out of a bare existence like it has been for the last four or five years, into something that is really worthwhile. It's not that we want to show an exhibition, but we certainly want to feel at home in it.

So suggestions, thoughts, any kind of a feeling, anything that you want to talk about; that you really feel that this is your place that you can come to and that you feel at home in it. Maybe here-and-there chairs, or a garden house which we are planning at the end of the garden towards the pump house for the tools. The garden—the vegetable part—our experience with last year, what we have gained, what we can now use and improve it. What kind of vegetables.

What, again, is the purpose of having vegetables ... and again what I said yesterday about the commercial aspect, please forget it for the time being. We are not in business to have a garden or any kind of an arrangement—truck garden—for other people in Warwick or Amity. We are interested in feeding this Group and to have enough, if we can, for our meals, and if there is extra then of course it can be used and perhaps sold to those people who have households around and who like to have some fresh vegetables. But it not a question ... I heard perhaps potatoes, that we should have a large field of potatoes etcetera, etcetera. It will take three or four years before you can get a good potato field that will not require too much of your time. And it is not ... again, it is not that idea. The idea is Work and all the time Work, and not selling; so wherever that emphasis is and when you look at work in the garden now and you see it as something that belongs to you, you can see it then as an adjunct to the possibilities of Work on yourself and in which you then can place yourself and find yourself maybe at times.

So I think it is right to start thinking about it. We will still have a little time before the trip.

We will have to make plans before we go. It will depend a little bit who can stay, and has to stay, here and those who can go, but when we come back—it will be, let's say, the beginning of May—then it's going to be a quite strenuous period. And I imagine that during the summer months we will be very active and that the organization has to be perhaps a little stricter so that we know that we can count on certain people who will take a responsibility and devote part of their time to this kind of work.

Again it is a question, how do you see this whole place. How should it grow—in what direction. What do you expect. What will we really use the upstairs for. Try to think about such problems; that we can solve them to satisfy the greatest number, or at least those people who have a feeling for this kind of life. It will depend again and again on the amount of money we can afford for the expenditure of materials and things that we actually need, and we simply will go again week by week.

Because we are not rich, and we don't expect any particular kind of legacy from a rich uncle. The money that comes in, goes out. There is nothing, really, than an emptiness in the bank account. But, it's quite right. Because the value of people and their particular what is called their 'national inheritance,' is their ability to produce. It is not the money. It is the possibility of the conversion of energy into articles which in the market place can be sold, but that what is the wealth of a nation is their ability to produce certain goods which are in demand and then can be distributed and sold to a consuming public.

It is not the money that will be invested to be returned with interest. The question is always that that what one owns one would like to use for the benefit of oneself. And the whole problem of investing money into a bank so that the bank then can draw an interest by putting it in industry and so forth, the interest of oneself in such money is so far removed from what is made of it that you lose completely the interest in that what is happening, and all you wish then is a certain return as a percentage of profits. It's really the wrong way of looking at an economic life. If I am interested in my life and want to invest my energy into something, I want to share in whatever the result is; and this is true individually and it is true of a group, and it is true of the nation as a whole. And that therefore that what is the representation of wealth, which for the sake of an exchange economically is expressed in terms of money, money should only remain a medium of exchange and have in itself no value.

Therefore money, economically speaking, is *not* a commodity in which a banker has to

deal. And this is really a fundamental cause of many of our difficulties: That the consideration of how is money considered from the standpoint of a bank, which of course in issuing credits can create it, and an ordinary Man who has to work for his living and his living is then turned into a salary or whatever he can get as a wage—is quite opposite to each other. Because that what a banker looks at is the value of money as a commodity so that he can sell it at the highest price, and it is then dependent on how much the demand is for money, which will increase the price of money. And it is exactly when there is a demand for money as a medium of exchange in the economic world; that then money should be readily available and should be at a *low* price, because it is needed in the community. But you see, a banker cannot look at it that way. When it becomes a commodity, immediately he will raise the price when there is an increased demand.

The solution of course is in a different kind: That is, that that what is money as exchange belongs to the nation as a whole without affecting property rights. Because that has nothing to do with it, credit only is a reflex of that what is owned. So, for that reason the solution of these kind of things are that the banking system belongs to the government as a whole and the nation, and that that what is the issuance of credit should be based on the natural wealth of the people; and that is their capacity to work, that is their capacity for production, that is their invention as a whole totally, and it should not be owned by private organizations. It is a communal possession of all.

We are very far from that kind of a solution, and it is not a question for me to criticize it; only I would like you to see in what direction I feel that whenever any money comes in for us, that the reason is to spend it is to enable that what needs the money to be filled again so that again it can be used as a constant rate of exchanging money for energy and energy for money; and that because of that, as a result we will end up with products instead of having money in the bank.

That is the reason for the emptiness. Because when I know that there is something to be filled it is natural even for Nature to fill such vacuums, and when there is a vacuum in my bank account it is natural—when the community is actually healthy—to fill it, because it will be filled by the labor of people who are interested in having this community be maintained.

So, let's simply look at that what we produce and what we do and the Activities, and linking it up with that what I said yesterday: The emphasis is on Work, energy spent; energy spent in the right direction, economically and efficiently without waste; energy and time spent

without waste. Because on that will be built the investment of the total richness of us as a Group, and for that it is needed to understand the solidarity among us; so that that what is being carried is carried by all of us and not just individually here and there ... with that kind of a, I call it now a 'spirit' of something that is an exchange between people can be felt; and it's not just in a little ledger or in a book, but it is an actually exchange of materials of a certain kind which then can produce this what I have called 'cement' between all of us and give us the solidity on which we can actually build something worthwhile.

So if you have suggestions about these kind of activities like gardening, the two persons next to me, they will talk with you. If you have suggestions about other kinds, in general find out who's responsible and talk. Books for instance, we want to start that little store. We have a place. It's upstairs, but it's all right and it can be fixed up. It needs attention, it needs labor, it needs boards, it needs shelves, and then of course it needs books. And it is not so difficult to get some books from somewhere, but in order to make it show you need quite a number of books. So my suggestion is, for those who have some books to spare and can give it outright—fine. Those who have books that they can temporarily spare, loan it so that when after a little while and we have some money coming in that then we can buy books, you can get your book back. I would like that bookstore really to be in operation as soon as we can, and you cannot show empty shelves in a bookstore; so maybe there are some of you who have a couple of extra books still good looking, not too 'rare' as it were—huh?—and not too much worn out, but something that is still decent so that you can help Neil in getting these things arranged. Also that the Bookstore and whatever is needed as work is again, now, put on the program of something that requires attention from us; and maybe by next weekend that we can simply take it in in the total of our Activities which need attention, energy; and, let's say not to make it too 'beautiful,' let's say 'affection' to wish to make it really something worthwhile.

I hope you can Work this afternoon—I mean real Work.

End of tape